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Israel and Egypt:



Dvar Torah: Beshalach

By Jerry Landau

The parshah of Beshalach stands between two major junctures at the beginning of Jewish History. The previous parsha, Bo, deals with the Exodus from Egypt, which marked the physical birth of the Jewish nation. This great event reaches its climax at the beginning of Beshalach when the might of G-d is revealed in its fullest during the miraculous crossing of the Red Sea. The physical redemption was not, however, sufficient to transform a freed band of slaves into the holy nation of Israel. The subsequent portion, Yitro, describes the Revelation at Mt. Sinai, the great theophany which marked the beginning of the Jewish people as a spiritual entity. The physical redemption would have been incomplete without its culmination in the spiritual revelation forty-nine days later at Mt. Sinai.

Before the Israelites left Egypt, they had degenerated to a very low level of moral depravity. In spite of their state of slavery, they had assimilated into the Egyptian culture, and shared many of the same corrupt values as their Egyptian taskmasters. According to a Midrash, there were fifty levels of spiritual impurity (*tumah*) in the world, and the Israelites had already reached the forty-ninth level. Had they sunk one more level, the Redemption from Egypt would have been impossible. However, in the forty-nine days between the Exodus and the Giving of the Torah, they not only rose out of their impurity, but ascended the forty-nine levels of purity (*tahara*). Such a radical transformation occurred in such a short space of time! The events related in the portion of Beshalach illustrate some of the vital lessons learnt by the Jewish people during this crucial period of their formation—lessons which set a pattern for Jewish survival throughout history. Let us examine some of these lessons in detail.

Immediately after Pharaoh had been compelled by G-d to release his Jewish slaves, he had a dramatic change of heart. Regretting the loss of his free labour, he pursued the Israelites with horses and chariots, until six days later, he had then surrounded at the shores of the Red Sea. The Jews, as yet very weak in their faith, asked Moses, "It is because there are no graves in Egypt that you took us to die in the desert?" (Ex. 14, v. 11). Moses began to pray to G-d, but is told (v. 15) "Why do you cry unto Me, speak to the Children of Israel that they should go forward?" What G-d was telling Moses was that, in such a time of crisis, prayer is not sufficient; action is

necessary. Even though the odds of getting out of their predicament looked very bleak indeed, it was only by trusting in G-d and plodding on ahead that salvation could come. Staying put would have meant certain death. According to tradition, the sea did not split until one of the leaders of the nation, Nachson the son of Amminadab, had entered the sea and started to cross until the water reached to his nose. Only after this heroic act of trust and courage did the great miracle finally come. The Jewish people learn that, even from the depths of despair, a combination of prayer, trust and affirmative action can bring redemption.

Shortly after the crossing of the Red Sea, the Israelites began to complain of hunger. Once again, the familiar complaint was sounded: "Oh, that we would have died at the hand of G-d in Egypt, when we sat upon the flesh-pots and ate bread to our fill, for you have brought us out into this wilderness to kill the whole assembly by hunger." (Ex. 16 v.



(not Jerry Landau)

3). The people still hadn't learnt the lessons of the Exodus and the Red Sea—that faith in G-d conquers all. In response, G-d granted the gift of the Manna. Every day, the people were to go out and collect the special food that was provided by G-d. It is important to note that this Manna wasn't presented to the children of Israel on a silver platter, but rather that they had to go out and collect it themselves. Here is illustrated the basic Jewish work ethic, which was obviously unknown to a newly freed band of slaves. While we trust in G-d to provide us with a livelihood (*poras*), this parnasa must be obtained through human effort.

Along with the gift of Manna, the Israelites were instructed about the institution of the Sabbath. On the sixth day, a double portion of Manna was to be collected, for no collection was permitted on the Seventh Day. The Seventh Day was to be Holy unto the L-rd.

While it is important, and indeed incumbent to collect Manna to stay alive, or, in modern terms, to go out and earn a living, the Jew must realize that he must do this within the confines of the dictates of G-d. Indeed, all areas of physical existence are raised up from a mundane to a sacred level by Judaism. The act of eating is an animal act, necessary for survival, but it is sanctified by the laws of Kashrut and berachot on food. Sexual relations are also sanctified by the Jewish Marriage ceremony and the laws of family purity (*taharat hamishpacha*). As well, earning a livelihood, a very worldly activity, is raised from its mundane level by the institution of the Shabbat as a day of abstention from work and devotion to man's spiritual needs. This vital lesson of the Shabbat was presented to the Israelites at this early stage in Jewish history, even before the giving of the Ten Commandments at Mt. Sinai.

At the very end of Beshalach, the Jewish people are faced with yet another tribulation. The nation of Amalek, which in Talmudic literature, represents the incarnation of the wicked traits of Esau and the very epitome of evil, had the dubious honour of being the very first nation to attack the newly formed people of Israel. At this point, the people of Israel knew what was necessary, and did not raise up a complaint to Moses as they had done in their previous predicaments. They gathered together a force and dealt with this threat in a military fashion, while Moses occupied himself with prayer. Through Jewish History, and into the present day, there would be similar threats to Jewish existence by the forces of evil patterned after Amalek, but the combination of trust in G-d along with positive action brings victory.

It is evident that many lessons were learnt by the Jewish people from their experiences during these forty-nine crucial days. These lessons include the necessity of trust in G-d, prayer, and fulfilling the Divine will, as well as the need to engage in productive activity to earn a living and to take courageous positive action to combat threats when necessary, not relying solely on miracles. In such a short period, these lessons were not learned perfectly, for indeed, there were many examples of lack of faith and backsliding of the Jewish people during their forty years in the desert and also throughout subsequent Jewish History. However, these lessons, basic lessons necessary for the existence of the Jewish people, prepared for receiving the great revelation on Mt. Sinai a mere seven weeks after leaving Egypt.

Jungreis Speaks Out

By Tovit Stern

Draped in black silk with shimmering rhinestones, "The Most Charismatic Jewish Woman in America" as called by her supporters, ascends the platform. Introduced as one "who devotes her life to combat the present day's spiritual holocaust," the diminutive figure proceeds to discuss the priorities for Jewish survival in the '80's, raising her small voice to dramatic crescendos as she vividly recalls her attempts to deprogram Jewish "zombied" cult member.



This is the striking Rebbitzin Esther Jungreis, who appeared before a gathering

ering of two hundred on Sunday, November 17, at the Jewish Community Centre (North), in an evening sponsored by the JCC, the Canadian Zionist Federation, Youth and Bnei Chalutz Department, and Israel Youth Program Center. Known for her melodramatic orations, the so-called "Jewish Billy Graham" stressed to the audience the three major causes of Jewish assimilation in the twentieth century. They include, she states, illiteracy with regards to Torah scriptures and Rabbinic literature; the insignificance of the family in the lives

continued on page 7

The Horror, The Horror

by Marla Westfeld

What a sand storm it was the evening I stumbled upon House of Moammar. "KILL FOR THRILL — OUR CAUSE IS YOURS" was the slogan on the shattering window. I had floated along in my hot-air balloon and drifted way off course for no apparent reason. A twist of fate must have brought me to that house of terror. As an innocent tourist and a patron of Armand's Balloon City, I felt a twinge of panic as I came face to face with two bearded men holding machine guns. Now that I think back, they were women. I expected to be executed on the spot. Visions of Rome and Vienna flashed before my eyes. However, much to my dismay, they fell to their knees, bowed, and exclaimed, "Quick, come with us! We have been waiting for you all week!"

My whole body shook from fear as they escorted me into the building. We entered the dingy security-riden barracks and, suddenly, swarms of crater-faced men swooped upon crying "Alas, it is Fatima, the fair-haired goddess of terror! Oh, Ancient One, we beseech you teach us the holy art of casual murder," to which I replied "For sure," I mean, why argue with women with guns? So they draped my golden robes and had a special official terrorist meeting in my honour. I was taken to a huge room. On the walls were American and Israeli flags which appeared to be perpetually burning due to those flaming red disco lights hanging from the ceiling. "Staying Alive," by the Bee Gees was played full blast, and on the floor was huge mat of the floor-game Twister. Hundreds of men split into groups of two, waiting for the game to begin. Finally, their leader entered. Screams of delight echoed around the room, and the men burst into their anthem:

Moammar Moammar bo bomar
banana fana fo fumar
me mi mo Moammar
Moammar!

(sung to the tune of "The Name Game")

I was personally introduced to Mo, as he was affectionately called by his followers. He explained to the men that the winners of the Twister game would have a night on the town with Fatima (that's me, I guess). Whistles and shrieks filled the room. Although these terrorists were just dying to have a date with me, all I could think about was how to get back to my tour in one piece. After what seemed like hours of unthinkable possibilities, the two victors were announced. Then the party started. I was a real bash. Terrorists and their dates were bopping all around. And Moammar, that little devil. Why, that dude had girls all around him! What a party he is. He taught me all these groovy dances, like the Terror Twist and the Shootout Shuffle. He balanced a screwdriver in one hand and a zombie in the other. Mo took an instant liking to me and confided that tomorrow there would be a secret terrorist attack on innocent tourists. He was so thrilled with his plan that he laughed and laughed. Those men who won the date with Fatima actually *continued on page 7*

French Student Group Acts Against Racism

By Sharon Ages

A young Algerian tourist — beaten up and thrown out of a moving train by four soldiers. A Moroccan — shot and killed for talking to a white woman. An eleven-year-old — paralyzed after being struck by a Frenchman irritated by the noise of foreign youngsters. Twenty-six people injured by a bomb attack at a Jewish film festival.

This is only a sampling of racist incidents of the sort occurring with increasing frequency in France today. Bigotry is far from extinct in this country where North Africans, Asians, and former residents of France's overseas territories continually find themselves the victims of discrimination, scorn, and physical abuse. Unemployment and the government's austerity campaign only serve to fuel the fires of intolerance.

Four million of France's fifty-four million inhabitants are immigrants, of whom two million are Arabs from former North African colonies. The remainder include immigrants from former protectorates in Black Africa, the Caribbean, and the Far East. A catalyst of racist tendencies and the leader of the extreme right-wing National Front Party is Jean-Marie Le Pen. Mr. Le Pen, who advocates "French jobs for French people!", won 10% of the vote in last spring's municipal elections. Le Pen is said to be working hard at bringing hatred of foreigners into the forefront.

S.O.S. Racisme, one of the fastest-growing pressure groups in France, is the response of young activists who are alarmed by the way immigrants are being discriminated against in France and with the government's seeming inability to deal with the situation.

In November 1984, the founders of S.O.S. Racisme set out to combat racism in France by creating a "permanent, durable chain of solidarity" across the country. The links in this chain are what Harlem Desir, 26 year old leader of the organization, calls the "new generation" — people from 12 to 25 who are doing something about the current upsurge of racism.

S.O.S. Racisme has become the best known of France's anti-racist organizations. It has sold two-million plastic buttons designed by Desir and a group of friends in the shape of an open palm, with the words "Touche Pas Mon Pot" — "Hands Off My Buddy". Last June, 350,000 people attended a rock concert at the Place de la Concorde that was organized by S.O.S. Racisme. The musicians, comedians, and actors participating warned about the growing number of racial incidents.



When asked about the organization's approach to issues like the National Front and its leader Le Pen, Eric Ghebali, co-founder and general secretary of S.O.S. Racisme, states that theirs is "not a movement against a party but against racism, because racism is not exclusively linked to any one person or party." Even if Le Pen were to go or if the National Front were to decline in popularity, he feels, racism would still be a problem in France.

The aim of the group, says Ghebali, is not necessarily to develop a large membership but to have a significant impact on people's opinions and render racist incidents as important and abhorrent in the public eye as murder or rape.

Among the many organizations that have affiliated themselves with S.O.S. Racisme is the Union des Etudiants Juifs de France (UEJF), the French Jewish university student organization. The UEJF presents three reasons for its involvement. S.O.S. Racisme stresses the necessity of mobilizing all communities if any kind of impression is to be made regarding the concern. Jews, Arabs, and Turks have all been victims of persecution, and the UEJF realizes that if must broaden its perspective to encompass both the Jewish and the non-Jewish racial issues.

In addition, a recent poll published in Information Juive, a French Jewish newspaper, showed that anti-semitic racism in France has strong anti-semitic elements. There is also evidence that Le Pen and his colleagues, though most vocal in their attacks on Arabs, have negative sentiments towards Jews as well. Some have argued that the response to this is for French Jews to move to Israel, but the UEJF has recognized that which sociological analysis shows: that for the most part Jews will remain in France, and a more feasible solution to anti-semitism must be sought.

S.O.S. Racisme has received a lot of support from the chief rabbiote of France and the organization plans to send a representative to Israel.

On October 3, during Mikhail Gorbachev's official visit to France, 30,000 people wearing stickers reading "Eh Gorbachev, Russian Jews are also our friends!" gathered to protest the maltreatment of approximately 2.5 million Jews living in Russia today.

Since its establishment in November 1984, S.O.S. Racisme has received criticism as well as support. Some politicians have suggested the group inflames passions more than cooling them down, while editorialists have suggested that S.O.S. Racisme is merely a government ploy to boost its popularity before the elections.

Dark Lullabies Sheds Light on Holocaust

By L.D. Roberts

Not another painful history, we say to ourselves as we prepare to see "Dark Lullabies." We've seen it before: the horror, the tragedy, the melodrama and the loss. However, after it's all over, watching the film is like picking up every last piece of rubble at all the concentration camps.

"Dark Lullabies" is a recently-released National Film Board production in which Irene Lillienheim Angelico, director-producer and narrator, asks herself the questions of an entire generation raised by stories of the Holocaust: "How could it happen? I asked. 'Why didn't anybody do anything to stop it?' I asked. 'What am I in relationship to the child of someone who committed these atrocities?'" To get her answers, Angelico approaches both Jews and Germans, not only survivors and children of survivors like herself, but children of Nazis and neo-Nazis.

But there are not easy answers. Chain Rosen, a member of the Jewish Brigade of the Allied Forces during the liberation of the campus in 1945, says: "I cannot tell you what to do because you inherited this world that I myself ... a participant, do not understand ... because it seems to me even futile to look for an answer."

This does not deter Angelico. She attends a gathering in Montreal of children of survivors, a generation "possessed by a history in which we play a part." There, Lazlo Barna tells her that he is "not a child of survivors, but a surviving child." Later, at the first World Gathering of Jewish Holocaust Survivors in Jerusalem, she meets Rivka, for whom knowledge of the Holocaust brings happiness, because as a result of her survival she can "enjoy life ... I (feel) every minute of my existence and of my being here."



Filmmaker Angelico

Other children of Nazis and German war officers have tried to separate themselves from their parents' past, with difficulty. Siegfried Gauch, son of infamous Hermann Gauch, whose book "The New Basics of Racial Theory" earned him a job as adjutant to Heinrich Himmler, is ambivalent towards his father. He cannot understand how the Nazis were capable of loving and teaching their children while at the same time

evasive and denying their part in the horrors of World War II. Yet he attempts to exonerate his father and others like him by blaming the political system in which a soldier is taught to take orders and never to ask questions.

Yet these gatherings do not satiate Angelico's curiosity. Her quest takes her to Germany, to the source. There, she sees a great repression of the past, beautiful tidy villages that silently mask the nature of the events of the preceding generation. Some Germans, such as Susanna Hohmann, say that they had never known that Pfaffenwald, a concentration camp in her village, was anything but "a cemetery like the teacher had said in school." Hohmann actually dug up the earth in her childhood playground and discovered broken dishes, which led her to realize that her parents and neighbours had "covered up their story so well that they'd forgotten about it ... erased it from their memory."

Like Gauch, Elizabeth Weyer proves to be more of her parents' child than she reckons for. Daughter of a nurse and a German officer whom she hated, she is asked by Angelico from where she culled her values if not from her parents. Weyer admits that to this day, when she sees a picture of a Jew, her response is "Ah — this is a Jew," just as her father had taught her.

From these interviews, Angelico concludes: "Perhaps it is inevitable that parents will pass down their own prejudice to their children — destructive legacies that are so easy to nourish, but so hard to erase."

One of the most disturbing interviews was with German neo-Nazis, who would not grant an interview with a Jew and were not told that Angelico is Jewish. Aside from claiming that during the Second World War Jews were taken off the streets and given paid jobs in camps, and describing the TV movie "Holocaust" as "a Hollywood fairytale," these young adults express a view similar to Gauch's explanation. In response to Angelico's question as to whether they would obey an order they do not agree with, they reply unequivocally that they would follow the order absolutely, because their superiors must always know what is right and what is wrong.

Is with many ambiguous feelings that one leaves "Dark Lullabies." There are not and never will be any clear answers to the questions of how and why the Holocaust happened. The horrors, loss and shame are still not exhausted by this film. Yet what we learn is that the main thing is to keep on asking these questions for by continually asking and reminding ourselves, we may prevent a Holocaust from happening again.



Picture Your Article Here

Israel and Egypt: A



Palestinian family in a refugee camp
Outside Jericho



Photos and Article by
James Michael Cooper

The Egyptian Gazette

دیار مصر - Egypt
Established 1886



Egyptian soldier guards government building near Tahr Square in Cairo

Khater was sentenced to life imprisonment by a military court. He was found dead in his prison cell two weeks ago. According to the autopsy, he had hanged himself. Demonstrators on university campuses protested Khater's death and claimed that Egyptian government officials and Israeli agents were involved.

After the Egyptian Air Liner carrying the Palestinian terrorists who hijacked the Achille Lauro was forced down by U.S. fighters, Egyptian students flooded the streets in Cairo and set fire to American and Israeli flags in Tahr Square. Needless to say, these scenes do not warm Israeli hearts.

Despite these events and the Taba issue, many argue that both Egypt and Israel have significantly gained from their peace treaty. Egypt has benefited by the return of the Sinai Desert, substantial American economic aid, and a new influx of tourists. The peace has greatly increased the level of tourism in Egypt, an industry which suffered during the 1967 to 1973 period.

Israel received the recognition of the existence as a state by Egypt, right of passage for Israeli ships and Israeli-bound cargoes through the Suez Canal, and the guarantee of peace from their most formidable adversary.

The peace treaty was signed in Washington, D.C. on March 26, 1979 by Egyptian President Anwar al-Sadat and Israeli Prime Minister Menachem Begin, together with American President Jimmy Carter.

Sadat was assassinated by Muslim extremists in the armed forces during a military parade in Cairo on October 6, 1981. The assassination demonstrated that Islamic fundamentalism had emerged as a political force in Egypt. Sadat's peace treaty with Israel, his dependence on Western capitalism and technology, and Egypt's growing secularism catalyzed the fundamentalists' actions.

Mubarak succeeded Sadat without opposition as the Egyptian Army remained loyal to the state.

The peace between Egypt and Israel became strained when Camp David talks regarding future West Bank autonomy failed to result in an agreement.

On April 25, 1982, Israel returned the last part of the occupied Sinai Peninsula to Egypt. A month and a half later Israel invaded Lebanon.

Mubarak stated that Egypt would return its ambassador after three conditions were met: Israeli troops must leave Lebanon, Taba must be returned to Egypt, and the living conditions of Palestinians living in the West Bank and Gaza Strip must be improved.

With these conditions met, Israel has fulfilled her end of the contract. Israelis want to see if the Egyptians live up to their commitment.

Thus, the upcoming meeting between Mubarak and Peres carries great importance in respect to both the Egyptian-Israeli peace and the possibility of peace with Jordan.

Peace for Egypt has been costly in terms of prestige, trade, and relations with other Arab countries. Following the 1979 peace treaty, an Arab summit conference was held in Baghdad which resulted in resolutions isolating Egypt. Oman, Somalia, and Sudan were the only Arab states not to break off diplomatic

It's a cold peace. One notices the tension crossing the border at Taba or Rafah. Newspapers in Egypt often carry anti-Israeli editorials. Some Israelis doubt the true intentions of the Egyptians. Both sides are unsure.

With a meeting between Egyptian President Hosni Mubarak and Israeli Prime Minister Shimon Peres scheduled in a matter of weeks, the eyes of the world will be focused on the faltering Middle East peace process.

Diplomatic relations between the two countries have been strained since the Israeli invasion of Lebanon in June of 1982. The Egyptian ambassador to Israel returned to Cairo following the massacres of Sabra and Shatila by Christian militiamen. The ambassador has yet to return to Israel.

Another mark of the cold peace is the dispute over Taba, the 250 acre patch of land on the coast of the Sinai Desert which is claimed by both Israel and Egypt. Mubarak has long sought the use of international arbitration to resolve the Taba issue.

Last week, after severe opposition from Likud Cabinet ministers led by Foreign Minister Yitzhak Shamir, the Cabinet voted in favour of arbitration. Shamir is due to take over as Prime Minister in October. His Likud-block, one-half of Israel's shaky coalition government, probably agreed in order to avoid conflict which could bring down the government and ruin his opportunity to succeed Peres.

The other obstacle to a positive peace seems to be the underlying attitudes of some Egyptians and Israelis. International events trigger reactions from both countries. On October 5 of 1985, Egyptian policemen Sultan Khater shot and killed seven Israeli tourists near the Sinai port of Nuweiba. Among the dead were four children. Israelis were justifiably horrified by these brutal slayings. This incident contributed to a lack of trust some Israelis feel toward the Egyptians.

Political Juxtaposition

relations with Egypt.

The Arab League expelled Egypt from membership in May of 1979. The Arab League also elected its first non-Egyptian secretary-general in its 34-year history and moved its headquarters from Cairo to Tunis. Egypt lost its role as center of the Arab world. Sadat had alienated his fellow Arabs in order to achieve peace with Israel.

Mubarak, after Sadat's assassination, attempted to re-establish links with Arab states. In 1983, Egypt signed a pact with Jordan. In September of 1984, Jordan announced the resumption of full diplomatic relations with Egypt.

In the previous January, the Islamic Conference Organization voted to readmit Egypt as a member. In February, Egypt and Morocco resumed diplomatic relations.

As Mubarak brought Egypt back into the forefront of the Arab world, relations with Israel continued to deteriorate.

Some Israelis are unsure of Mubarak's intentions. Looking at the brutal slayings, the Cairo demonstrations, and "frozen" relations with Egypt, it is clear why many Israelis view the peace with suspicion. The Egyptians got back the Sinai Desert while Israel received a questionable peace.

black fatigues of some soldiers create images of the film "1984". The posters paintings of Mubarak located around the city add a great deal to the Orwellian image.

Despite this impression, the army is not on the street to suppress civil rights. Many citizens told me that the threat of Libyan terrorism is the main reason behind the Egyptian Army's presence.

Egyptian newspapers like al-Ahali and the semi-official al-Ahram frequently run anti-Israel editorials. The English newspaper, the Egyptian Gazette, too, is a constant critic of Israel.

Egypt is a Third World country. Despite its efforts to develop, poverty, inefficiency, and dependence characterize many industries and facets of Egyptian life. Mubarak's presidency, like that of his two predecessors, is not democratic. His domestic troubles require a great deal of his government's time and resources.

Israel, too, is plagued by tremendous domestic problems. Inflation continues to soar. A new system of currency is currently being implemented as a result.

The coalition government of Likud and Labor factions lacks stability at the best of times. The succession of power as Prime Minister to Shamir will put the



IDF soldiers in full garb in East Jerusalem.

Listing Israeli social problems could take volumes. The rifts between the Ashkenazi, Sephardic, Soviet, and Falasha ethnic groups permeate all levels of Israeli society. The division between the religious and the secular communities also merits attention.

Peace with Jordan might alleviate some domestic pressures. Peace with Palestinians could do even better. Warming up the cold peace with Egypt is essential.

Both Egypt and Israel have great stakes in the upcoming meeting between Mubarak and Peres.

PRESIDENT HOSNI MUBARAK yesterday sent a cable of greetings to Queen Elizabeth II of the United Kingdom on the occasion of the Queen's birthday.

President Mubarak yesterday received a cable of greetings from President Daniel Arap Moi of Kenya while he was crossing the Egyptian airspace coming from Britain on his way home. President Mubarak replied with a cable of thanks.

The President yesterday sent a cable of greetings to President Ferdinand Marcos of the Philippines on the occasion of the Philippine Independence Day.



Security forces search van in front of military parade stand where Sadat was assassinated

During a recent trip to Israel, I found many Israelis unconvinced about the peace with Egypt. One Israeli veteran commented, "I have a feeling, I'll be crossing the Sinai again, but it won't be as a tourist." He felt that Egypt will be aggressors "like in 1973."

The Egyptians, too, harbour doubts and feelings of aggression. An Egyptian man in a Cairo cafe told that he was "a soldier of Islam. The Sinai will be bloody, but it won't be our blood." His statement, in light of recent Cairo demonstrations, shows the possibility of a surge in Islamic fundamentalism in Egypt. Only time will tell the role of zealots like the Muslim Brotherhood.

The less fanatical, however, enjoy the benefits of peace. Mervess Faham, an Engineering student at Ain Shams University in Cairo, did not speak bitterly of Israel. Mervess's father was in the Egyptian infantry in 1973 and was killed in the Sinai Desert. He said, "I do not wish war. There are already too many deaths."

Walking around Cairo, one notices the ominous presence of the Egyptian military. The uniformed soldiers can be spotted near most street corners. The

right-wing Likud bloc at the front of the ruling government. The peace process with Jordan (and a non-PLO delegation) will be less easily undertaken with Shamir as Prime Minister.

Israel must also face the problems of Rabbi Meir Kahane and his ultra-right party Kach. Kahane's policies of racism and hatred towards Arabs fuel hostilities between Jews and Arabs and among the Israeli populace. Although Kahane represents a relatively insignificant faction of Israeli society and is in no way representative of mainstream Judaism, the Western press has overexposed his political views.

Bad press is not new to Israel. This is the same media which ignored the Syrian forces' massacre of thousands in the town of Hama; the same press which left the Lebanese Civil War virtually unreported before 1982; the press which covered the Christian Falange massacre (with Israeli indirect responsibility granted) in the Sabra and Shatila refugee camps so thoroughly, but failed to adequately depict comparable atrocities committed by Shi'ite militiamen in the same camps this past summer. And one wonders where Mother Theresa is now.



Courtesy

Controversial leader of the Kach party Meir Kahane addresses crowd in Jerusalem.



Leave it to Beaver

A Biblical Allegory

By Johnny Van Levine

Students at the University of Toronto will be pleased to know that the classic television program, "Leave It To Beaver", can now be viewed at 4 p.m. on channel 12, CHEX. For the uninformed, this socio-drama takes place in Mayfield, U.S.A. and is based on many stories from the Old Testament.

The cast of allegorical characters on the show have a far reaching impact on the viewers. The lessons learnt from the reruns are as relevant today as they were when first aired in 1957. The patriarchal role of Ward Cleaver, a New World Abraham, is played by Hugh Beaumont. His trusty wife (an *eshet hayail*) is performed by Barbara Billingsley. As powerful as the parents' performance is, the focus of the show is constantly the children, Wally and Beaver.

In every program after one riotous misadventure or another, this age old question is asked: "Cee, Dad, am I my brother's keeper?" The famous brother combinations in the Bible (Cain and Abel, Joseph and his brothers, Moses and Aaron) did not lead nearly as exciting a life as did the junior Cleavers. Joseph was placed in a pit by his brothers, Beaver fell into a bowl affixed to a billboard. Moses led the Israelites through the desert, Wally led Beaver on a paper route. Cain killed Abel, Beaver hid Wally's alligator in the basement. The comparisons are endless, as are the lessons learnt.

The lesson of "Leave It To Beaver", just like the lessons of the Bible, is that one should strive to lead a moral and ethical life. We as Jews did this by learning and following the lessons of our Rabbis and scholars. Wally and Beaver did this by obeying their parents and teachers. Both the Bible and the Beaver deal in forbidden activities (eating trai, flying Ward's model airplane) and discuss punishment (stoning, no playing with Larry or Gilbert). All in all, both instruct us on how to lead a more fulfilling life.

If we learn anything from the Cleavers it is the importance of family and that we should love our neighbours as ourselves. If we do just that, then the thirty minutes spent each day watching the program will not be a waste.

Jungreis

from page 2

of Jewish children and young adults; and the growing problem of amorality and immorality. Poignantly recounting how the last Jewess remaining in her own Hungarian hometown after World War II had converted to Christianity and had baptized her children, Jungreis, herself a Bergen-Belsen survivor, emphatically stated: "That which Hitler could not do, we did to ourselves."

Rebzon Jungreis, the founder of Hineni, a movement which attempts to motivate Jewish youth to "return to their roots" has remained an controversial image which stems from her theologically evangelical "performances." Nevertheless, there has been no question with regards to her success in bringing back "lost souls" to the Jewish faith, notwithstanding her excessive and sometimes rather unctuous dramatizing.

Imparting words of hope to a generally responsive crowd, Jungreis intimated that "The Six Day War proved that the Jew is not dead and that miracles can happen," and that "it is the greatest privilege to be a Jew."

Horror

from page 2

won the opportunity to execute this vicious attack. This was their going-away party. The grinning Moammar waited for my complices as he polished off a beer. However, my mind was elsewhere. As I thought of my entrapment, those poor, innocent, potential victims, and those evil terrorists, I became angry. As I pondered the state of the world, I thought to myself "The horror. The horror," and I sighed.

Send Us Letters
Send Us Letters

Send Us Letters
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General Meeting February 10, 4 p.m.
JSU House 604 Spadina

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ONLY ONE ISRAEL SUMMER PROGRAM EVER MET WITH:

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Jews Under Islam: Part 1

By Paul Marchildon

"Never did a nation molest, degrade and hate us as much as they . . . Although we were dishonored by them beyond human endurance and had to put up with their fabrications, yet we behave like him who is depicted by the inspired writer, 'But I am as a deaf man, I hear not, and I am as a dumb man that openeth not his mouth'". (Moses Maimonides; Epistle to Yemen, 1172)

Some time ago Noam Chomsky wrote, "In 1947, the Palestine Jewish community was traumatized by the holocaust . . . that it 'acted accordingly and did succeed in settling 300,000 Jewish refugees in a Jewish state but at a fearful cost. An approximately equal number of Jewish refugees reached Israel after having been expelled from the Arab lands in the wake of the 1948 war . . ."

Chomsky's statement is typical of many criticisms of Zionism in that it is ahistorical. There is an obvious causal relationship between the expulsion of Jews from their homes all through Islam and the creation of a Jewish state; but the creation of this state (and Zionism) is also the result of the persecution of the Jewish people, not only in Europe, but in the Islamic countries. It is more correct to say that the expulsion of Jews from Muslim countries was the product of the backlash against a people by its oppressors. Under Islam, the Jew had come to be regarded as a sub-human inferior upon whom a whole set of religio-legal restrictions were imposed in return for "protection". The Jew under Islam could expect discrimination, persecution and pogroms that could match almost anything inflicted in Europe before modern times.

It is important to understand the history of persecution of Jews in Islamic countries in order to understand the totality of the present problems in the Middle East. It is also important to be confronted with the unknown refugees of the Middle East and understand the need to recognize their demands. The refugees from Morocco or Algeria or Iraq have been neglected. There has been no Vanessa Redgrave to champion their cause.

I

Jews were living in the regions which came to be within the domain of Islam long before the Arab invasions. There were Jewish settlements from Afghanistan to Mesopotamia to the Arab peninsula to Morocco since antiquity.

The Arab conquests, dating from the seventh century, destroyed the old order of the Middle East and brought large populations under Arab minority rule. There was a crisis among the Arab rulers as to what to do with the non-Muslim groups. To solve this problem, they turned to the traditions of the Koran and the precedents given by the Prophet.

There are many hostile remarks in the Koran which still have the force of revealed truths in Islam and color the attitude of Moslems today. The Jews are "hostile to the Moslems" (V. 85); they are "mutually hateful toward each other" (V. 69); "they are more attached to the possessions of this world than other men" (II. 90); "they defiled the most sacred objects and slandered the Virgin Mary" (IV. 155); "they are so avaricious that they would not give to offer the siver from the hollow of date-pit" (IV. 56). "They have falsified the Scriptures

and, through this, even worse, have rejected the Prophet and the Koran (IV. 98; IV. 48). The Koran forbids any intimate dealings with the Jews for "they will use every advantage to the Moslems whose downfall they seek (III. 183) . . ."

When Muhammed subdued the Jewish tribes of the Arabian peninsula, he set a number of precedents regarding the treatment of Jews. He forced conversion, expelled and exterminated, but by far the most important deed was the general levying of *jizya* or capitulation tax. According to Muhammed, Jews were only allowed to live on Muslim territory on the sufferance of the Muslim population. Jews, as well as Christians, Samaritans, Zoroastrians, and others, found themselves under this new order. At first it was an improvement over their position under Byzantium and Persian Sasanid rule.

The Jews' legal position was clearly defined in the Fact of Umar, a document laying down the basis on which the Christians of Syria were to make peace with Umar b. al-Khattab.¹ Jews, Christians, Zoroastrians, etc. came under the classification of *ahl al-dhimma*, that is, protected people. In the role of *dhimmi*, the Jew could not build new synagogues or repair old ones. He was obliged to provide Muslims with lodgings and food for at least three days. he could not teach the Koran to his children; he could not proselytize or hold public religious ceremonies, lest he offend any Muslims. He was forced to show deference to Muslims. He could not "attempt to resemble the Muslims in any way with regard to their dress . . ." or "speak as they do . . ."; or ride on saddles; or bear arms or strike a Muslim (even in self defense). The Jew was forbidden to sell wine. He could not use lights in Muslim quarters, and was constrained to walk in the dark. The Jew's house and synagogue could not be higher than those of a Muslim.

To these rules were added other restrictions for example, 1) The entire community is held responsible for the crimes and misdemeanors of one of their members. 2) The testimony of an Israeliite is not received in law. 3) An Israeliite converted to Islam has sole right of inheritance . . . 4) In certain cities, an Israeliite cannot open a shop in the bazaar . . ."

Special taxes and tariffs were also imposed. The most important of these was *jizya*. "Abu-Shaif, founder of one of the four influential schools of Muslim jurisprudence, contended that a Muslim state could exact tribute to the extent of two-thirds of all his possessions from a Jewish or Christian subject. The prevailing practice was to collect . . . a land tax of 25% of the crops and a capitalization tax from adult and able-bodied males."² This was of course in keeping with the Koranic verse, "Fight against those to whom the Scriptures were given . . . until they pay the tribute out of hand and are humbled." (Surah 9:29)³ If Islam wasn't spread by the sword, it would only be a small exaggeration to say that it was spread by the tax.

There were special tariff rates, for instance, in the second half of the eighth century, the tariffs levied on a Jew were 5%, while a Muslim paid 2.5%. Over and above these, local governors, minor officials, and tax collectors could levy arbitrary taxes on the Jewish

population.

The life of the Jew in Muslim countries was far from idyllic. He was subject to discriminatory laws and attitudes, and his existence was punctuated by persecutions and pogroms well into the nineteenth, and, in some cases, the twentieth century. Some authorities suggest that it is unfair to emphasize this aspect of Muslim society; but it is unrealistic to dismiss it out of hand. The fact is that "the severity of the laws again the *dhimmis* depended on the degree and manner in which they were enforced. When the ruler was liberal-minded and understanding, the laws were bearable, when the ruler was tyrannical and cruel, the condition was that of a virtual slave. The head tax could be crushing and the property tax could amount to expropriation."⁴ Judeo-Arabic had a word to describe the attitudes of the Muslims: *sh'uth*, "a Hebrew word meaning hatred, but understood as referring to Jew-hatred."⁵

It has often been stated that Jews were able to gain wealth and high position in Muslim society; this is often cited as proof of their favoured position. However, "one should not attribute the large number of *dhimmis* in government service merely to blind tolerance of the ruler or to the faculty of overcompensation frequently exhibited by members of a minority, although these were factors to be sure. Careers in government, which were fraught with danger, were not that attractive to the majority of people, and since the economy was booming, there were ample opportunities, as well as physical security, in the thriving marketplace. Furthermore, the prevalent attitude toward government service among many pious Muslims at this time was decidedly negative, an attitude not shared by Jews."⁶

Although it was dangerous for anyone to hold public office, it was particularly hazardous for a Jew or a Christian. Abu Sa'd, vizier to Al-Mansur, was murdered in 1047. The agitation that led to his demise was strongly coloured by anti-Semitism. In 1066 another Jewish vizier, Joseph ibn Nagrella, was assassinated, and with him 5000 Jews.

"This figure is more than the number of Jews reported to have been killed by the pillaging Crusaders throughout the Rhineland thirty years later at the time of the first Crusade."⁷ Abu Ishaq, one of the major opponents of Nagrella, wrote the following: ". . . Put them back where they belong and reduce them to the lowest of the low, . . . Turn your eyes to other countries and you will find the Jews are outcast dogs. Why should you always be different . . . They dress in the finest clothes . . . They envelop you in their prayers . . . They slay their beasts in our markets . . . Their chief ape has marbled his house . . . And do not spare his people . . . Do not consider it a breach of faith to kill them . . ."

The following are eyewitness reports previous to the nineteenth century:

"Brother, I wish you to know how these dogs of Jews are trampled upon, beaten and ill-treated . . . They live in this country in such subjection that words cannot describe it. And it is a most extraordinary thing that here in Jerusalem . . . they are by God punished and afflicted with any other part of the world . . . No infidel would touch with his hand a Jew lest he be contaminated, but when they wish to hit

them, they take off their shoes with which they strike them . . ."

"The Jews are very numerous in barbarity, and they are held in no more estimation than elsewhere; on the contrary, if there is any refuse to be thrown out, they are the first to be employed. They are obliged to work at their crafts for the king, when they are called, for their food alone. They are subject to suffering the blows and injuries of everyone without daring to say a word even to a child of six who throw stones at them. If they pass before a mosque, no matter what the weather or season might be, they must remove their shoes, not even daring in the royal cities, such as Fez and Marrakesh, to wear them at all, under pain of five hundred lashes and being put into prison from which they would be released only upon payment of a heavy fine . . . There is practically never justice for them in these lands. If they speak too much before a governor in defense of their rights, . . . he has them give some slaps in the face by the guards. When they interrupt one of their own, the children harass them with blows, spit in their faces, and curse them with a thousand maledictions . . ."

"The Jews . . . have a separate town to themselves . . . It has two gates, which are regularly shut every evening about nine o'clock after which time no person who ever is permitted to enter or go out of the Jewry, till they are opened again the following morning . . . when they enter the Moorish town, castle, or palace, they are always compelled to be barefooted . . . The Jews in general are obliged to pay to the emperor a certain annual sum . . . independent of his arbitrary exactions . . . In every country where they reside, these unfortunate people are treated as another class of beings . . . The Moors display more humanity to their beasts than to the Jews. I have seen frequent instances where individuals of this unhappy people were beaten so severely to be left almost lifeless on the ground, . . . the magistrates always act with the most culpable partiality when a Moor and a Jew are the parties in a suit . . ."

to be continued in the next Scribe

Footnotes

¹Noam Chomsky, *Peace in the Middle East*, Vintage Books, pp. 80-81.

²Andre Chouraqui, *Between East and West, A History of the Jews of North Africa*, Atheneum Books, Pg. 43

³see The Pact of Umar, *The Jews of Arab Lands, A History and source book*, Norman A. Stillman, Jewish Publications Society.

⁴Ibid.

⁵David Littman, *Les Juifs en Perse* avec Les Alévi, *Les Temps Modernes*, 34 Années, Juin 1979, NO. 395, p. 1918.

⁶edited Nachum Gross, *Economic History of the Jews*, Schocken Books, p. 26.

⁷quoted from Stillman op cit.

⁸Andre Chouraqui, *Between East and West, A History of the Jews of North Africa*, Atheneum, pp. 46 and 47.

⁹quoted from Stillman op cit.

¹⁰Ibid, p. 50.

¹¹Protected Peoples Under Islam, David Littman, Bat Ye'or, Centre d'Information et de Documentation sur le Moyen-Orient, pp. 2 and 3.

¹²Stillman, op. cit., pp. 214 and 215.

¹³Fra Francesco Surian, early sixteenth century, Stillman, op. cit., p. 278.

Motivating the Masses

By David Jablinowitz

(JSPS) — Economic difficulties continue to hurt Israel's image, and nowhere is that more evident than in statistics showing a 25 to 30 per cent decrease in 'aliya' immigration to Israel, from last year. When sales are down, companies often intensify advertising efforts, thinking of creative new ways to attract buyers. However how does one sell aliya?

Emissaries from Israel travel worldwide to raise the issue of aliya with Jewish communities. Among them is Olga Rachmilevitch, who immigrated to Israel from the United States twenty-two years ago, and who is now Director of Absorption for the Jerusalem-based Association of Americans and Canadians in Israel (AACI), an organization that assists North Americans already living in the Jewish state with counseling services and social activities.

Her message is that Israel is not a matter of choice. During a recent two-month trip to North America she maintained that "for secular Jews, in particular, it's a must — the only step to preventing assimilation. Secular Jews in the Diaspora," she added, "are looking for a culture they don't know how to look for, and which they will not find outside of Israel." She spoke bleakly to her audiences. "I told them," she recalled, "that it's tough living in Israel, and to be ready to make a financial sacrifice, but that there is no alternative."

Representing the antithesis of the Rachmilevitch style is Yitzchak Tevet, director of Tehilla-Israel, an organization which he co-founded just a few years ago with Knesset member Yosef Shapira. Tehilla caters to the Orthodox community in the 25 to 45 age group, and Tevet is the catalyst, speaking proudly about the product which he sells. Last spring he visited New York for two weeks to help Tehilla's American branch in a major fundraising drive that included a dinner honouring some fifty families making aliya. In late October he began a whirlwind tour across the United States and Canada to sell aliya to the Orthodox.

Tevet, a 44 year old native Israeli, claimed that one should not be scared by Israel's economic woes. "There's no reason," he asserted, "for each person to have to worry about Finance Minister Yitzchak Modai's problem. If you forget about earning the same salary you earned in the United States, and stop comparing, you will see that many opportunities exist," he said.

For her part, Rachmilevitch showed frustration with segments of the Orthodox community. "I have been disappointed when speaking to many leaders of that community, to whom Israel seems so far removed. I guess that for those who live their lives around a synagogue, remaining Jewish is not such a problem, and Israel does not play as an important a role."

Tevet did not deny that selling Israel can be frustrating, but he has his ammunition ready for those who doubt him. "Give me two hundred people," he stated firmly, leaning forward with a look of determination, "and I can promise you two hundred jobs in high technology." His repertoire included the story of how he personally acquired a publishing job for someone on a Tehilla pilot trip to Israel, using a neighbour in a Samaritan town as a contact.

If your fears over Israel's troubled economy are still not allayed, Tevet tells you more: "If you own a home in America," he explained, "you can sell it and, often with money to spare, buy a place in Israel. If you are young and just starting out, buy a smaller place, and expand when you can afford." He insisted, however, that "I am not minimizing the act of making aliya, especially when it comes to splitting up families. Which is why a personalized support group like Tehilla is so important."

Just how many aliya-related organizations are needed to do the job is a controversial point in its own right. The Jewish Agency's Aliya Mission in North America, under Rabbi Chaim Shine, funds close to ten different organizations. Marcia Smith-Barnstein, director of the North American Aliya Movement (NAAM), which works closely together with the AACI, believed that "many groups are stepping on each other's feet, and there is a need to consolidate activities. In order to have an impact, all of us working for aliya must be heard as one voice."

Tehilla, a new kid on the block, justifies its own existence by pointing to the need for an organization with a distinctive Orthodox flavour. Said Tevet, "The Orthodox are easily turned off by other groups with different ideologies. They need a group that they know they can call their own." Even so, he pointed out that Tehilla has made various overtures towards promoting cooperation between organizations. They include a proposed joint NAAM-Tehilla membership to make use of both organizations' special services, and a project in which AACI and Tehilla would work together to settle the northern Israeli development town of Kiryat Shmona.

At the same time, Tevet supports a Rachmilevitch proposal to bring specialized short-term emissaries to North America on a regular basis. They would be former immigrants who would visit various cities for two or three weeks to talk about opportunities in their respective professions in Israel.

Meanwhile, Rabbi Shine pulls the strings from above, "happy that people are competing to sell aliya." Agreeing, though, that the proliferation of organizations can set the stage for redundancy, "I use my budget to show support or dissatisfaction with various groups, by deciding to give more or less accordingly," he said. As to his own style of selling aliya, the 34-year old native Israeli said it depends to whom he is speaking. Having attended Yeshiva University, and married to a woman from Flatbush, Shine believes that he knows the American psyche well.

Speaking throughout North America during the first year of his two-year stint, Shine said he has played a "psychological game" with his audiences: "If aliya is not new to them, I emphasize the mitzvah of living in Eretz Yisrael, and ask, 'Why do you observe Shabbat and other mitzvot, while negligent about this mitzvah?'" If his audience is not well-acquainted with the topic, he stresses the importance of Israel for "keeping one's Jewish identity, and achieving personal fulfillment as a Jew and as a professional."

Sometimes, though, aliya salespeople must worry about getting doors slammed in their faces. Shine told of the instance when he was invited to speak at a Jewish gathering in Birmingham, Alabama. He informed his hosts that he would speak about aliya. They replied that the matter would have to be voted on by the dinner organizers. He was later called back, and told he would be allowed to deal with this apparently controversial topic.

Shine approaches the topic with the proverbial "I don't promise you a rose garden." Many an aliya pitch has failed, he claimed, "because aliya organizations tried to convince people that Israel can compete with the United States in luxuries. Sometimes I'll even suggest holding off moving to Israel. If, for example, you want to be a teacher in Jerusalem or Tel Aviv, I would tell you to wait until the economy stabilizes. That's because the Government hires teachers, and right now there is a freeze."

Shine said he sometimes feels that he is "walking into a brick wall when confronting people to whom the most important things are their two cars and flourishing careers. However, I have also witnessed a realization among many people that, in fact, Jewish identity can only survive through the State of Israel and aliya," he maintained.

Aside from the Tevet's, Barnstein's, and other top officials, most aliya workers are volunteers. For example, NAAM's branches throughout the United States are run by volunteers, according to Barnstein. Yitzchak Tevet, one of only two paid staffers at Tehilla in Israel, said that volunteers are essential to the cause because "promoting aliya cannot be a 9 to 5 desk job. There is a lot of overtime for such a mighty task."

from page 7
"Germaine Mouette, late seventeenth century, ibid, p. 304.

"William Empiere "A Tour..." (circa 1791), ibid, pp. 315-316.

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